THE END OF THE WORLD AND THE REMEDY FOR THE CRISIS

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In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Dear faithful, on this twenty-fourth and last Sunday after Pentecost, our Saviour teaches us in the Gospel about the times when the abomination of desolation will stand in the holy place; about the times when false Christs and false prophets will arise; about the times when there will be great tribulation, such as has not been from the beginning of the world until now.

And so, my dear brethren, the subject of the end of the world truly interests and intrigues us. One could divide people into three groups. First there are the so-called watchers: people who wait for the end of the world and predict when it will come; people who are nevertheless completely unprepared for that end. They would like, supposedly, for their predictions to come to an end, to be fulfilled, but one ought to ask whether they are ready to meet the divine Judge, who rewards the good and punishes the evil, because most likely they are not very much so.

The second group are those whom the thought of the end of the world terrifies; who become slaves of fear, who become as if paralysed; who do not believe that God cares about the fate of mankind, that He is above all that takes place here on earth, that He permits, punishes, and leads mankind through history.

And finally the third group, the Catholics: those who understand perfectly well that the history of mankind, which had a beginning, will also have its end. And that will happen when God decides it. Catholics, my dear brethren, do not fear the end of the world, nor do they wait for it. Catholics are far more concerned about the end of their own world, about the hour of their death, and they prepare for that hour.

TEMPTATION TO GIVE UP

Dear faithful, these words of Christ which we heard in today's Gospel sound exceptionally frightening in our times, in times when we are witnesses every day to so many blasphemies and sacrileges, when we see how a new, demonic, world order is being built before our very eyes, and many a Catholic begins to doubt. Many a Catholic, my dear brethren, faces the temptation: perhaps we should resignedly give up? Since our efforts and endeavours do not bring any great fruit, perhaps we should simply give up. Let things happen as they will. Why should we exert ourselves? Why should we keep going against the current all the time?

Dear faithful, a very dangerous temptation. After all, Our Lord Jesus promised that those days of tribulation will be shortened for the sake of the elect, for the sake of those who will not consent to the abomination of desolation in the holy place; for the sake of those who will remain faithful to the Catholic faith, who will remain faithful to the Most Holy Sacrifice of the Holy Mass; for the sake of those who will not consent to any compromise with the servants of the devil, including those dressed up today in mitres and purple.

Dear faithful, it is nothing other than the thoughtlessness and indifference of Catholics that allowed, and still allows, wolves dressed in sheep's clothing to burst into the Church of God, to destroy the Catholic faith, the Catholic liturgy and morality. Listen to the words of one of the world-renowned witnesses of the post-conciliar revolution:

"Out of today's crisis the Church of tomorrow will emerge. A Church that has lost much will be small and will have to begin again more or less from the beginning. She will no longer be able to inhabit many of the buildings that she erected in times of prosperity. Because the number of her adherents is shrinking, she will lose many of her social privileges. In contrast to earlier times, she will be seen much more as a voluntary association, which one joins only on the basis of one's own decision. As a small community she will place much greater emphasis on the initiative of her individual members. In a totally planned world, people will be terribly lonely. If they lose sight of God

completely, they will feel the whole horror of their poverty. Then they will discover the little flock of believers as something entirely new. They will discover it as a hope that is meant for them, the answer for which they had always been secretly searching. And so it seems certain to me that the Church faces very hard times. The real crisis has scarcely begun. We will have to reckon with terrible upheavals."

Who spoke these words in 1969, which seem to be fulfilled before our eyes? It was none other than Fr. Joseph Ratzinger, who, being a very intelligent person, was perfectly aware of where this revolution that began after the Second Vatican Council would lead.

DIAGNOSIS WITHOUT REMEDY

One cannot, my dear brethren, put out a fire by pouring petrol on it. The remedy for post-conciliar anthropocentrism, for the creation of a religion of man taking the place of the religion of God, cannot be the hermeneutic of continuity postulated by Cardinal Ratzinger, the later Benedict XVI. It is a pretence that there is no contradiction whatsoever between what the Church did before and after the anti-council of Vatican II, because this contradiction is visible to the naked eye, and one would have to be a complete fool not to see it, not to see that the post-conciliar church has completely changed the direction in which it is heading, that it has broken with what the Catholic Church did for twenty centuries.

Dear faithful, what then should we do? A good doctor is not one who can make a diagnosis, but one who can cure. And you have surely found this out in life, going around to various doctors. Many a one may even hit upon the diagnosis, but to help, well, that is where the whole problem lies. It is not enough, my dear brethren, that one man or another notices what Fr. Ratzinger noticed, whose words, my dear brethren, fit the reality around us like a glove. A wise man, a good doctor, is the one who can give the remedy, who can cure the disease.

This remedy, my dear brethren, is not to go on pretending that the anti-council of Vatican was not a problem, that it can somehow be interpreted in the spirit of tradition, which, after all, not only Benedict XVI wanted to do, but also the superiors of the Society of Saint Pius X. The true remedy for the disease that is consuming the modern world, the remedy that can help us cope with the disease of liberalism, is nothing other than a return to the Catholic faith, a return to the Most Holy Sacrifice of the Holy Mass.

THE MASS OF ALL TIME

We must realise that Paul VI could not forbid, Benedict XVI could not permit, and then Bergoglio again could not forbid what no one can forbid Catholics: that is, the possibility, and in fact the duty, of offering to the Most Holy Trinity, from the rising of the sun to the going down of the same, the Most Holy Sacrifice of the Holy Mass, a holy, pure, immaculate sacrifice; the Mass of all time, says the most venerable liturgical prayer of the Church, the *Roman Canon*. No one has the right to forbid Catholics to worship God. And no one has the right to impose on Catholics a rite that is not Catholic. A rite about which Cardinals Alfredo Ottaviani and Antonio Bacci wrote: "The *Novus Ordo Missae*, if one considers the new elements, susceptible of widely differing interpretations, which are implied or taken for granted, both in the whole and in its details, clearly departs from the Catholic theology of the Holy Mass."

And again, my dear brethren, could we deny the rightness of the words of Cardinal Ratzinger, when he states: "A community which suddenly declares strictly forbidden what until then was for it the holiest and most sublime thing, and which presents as something unseemly the regret it feels on that account, calls itself into question. How can it still be believed? Will it not forbid tomorrow what it commands today?" Again, an accurate diagnosis, but no concrete means that could help in overcoming the disease.

Dear faithful, in the face of this terrible crisis in which the whole modern world is plunged, in the face of this mass apostasy committed by whole nations, let us repeat with faith and hope the words of the great son of the holy Church, Archbishop Marcel Lefebvre, drawn up in 1974, in November 1974, fifty-one years ago:

"We adhere with all our heart and with all our soul

to Catholic Rome, guardian of the Catholic faith and of the traditions necessary to preserve this faith, to eternal Rome, mistress of wisdom and truth. We refuse, on the other hand, and have always refused, to follow the Rome of neo-modernist and neo-Protestant tendencies, which was clearly evident in the Second Vatican Council and, after the council, in all the reforms which issued from it. All these reforms have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Holy Sacrifice and of the sacraments, to the disappearance of religious life, to a naturalism and Teilhardism in the teaching of the universities, seminaries and catechisms, currents which derive from liberalism and Protestantism, condemned many times by the solemn Magisterium of the Church. No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic faith, which the Magisterium of the Church has clearly expounded and professed for more than nineteen centuries."

THE IMMACULATE HEART'S TRIUMPH

We await, my dear brethren, and we pray for the triumph of the Immaculate Heart. We await the day when the Most Holy Sacrifice will return to every church, to every altar, which were built by our fathers and grandfathers for a very concrete purpose: that the worship of God might be celebrated on them, that from the rising of the sun to the going down of the same the Most Holy Sacrifice of the Holy Mass might be offered to the Most Holy Trinity. We await with longing the day when Catholic teaching will flow from every pulpit to the faithful people. We await the day when the Church will once more recover her splendour.

We await that day with longing, being aware that this chastisement which has fallen upon us, which has lasted for several decades already, is something that Catholics have deserved. They made light of the Catholic faith and of the Holy Mass. And God very often punishes a man in this way: by taking away from him what he does not value. Let us not, my dear brethren, be more ingrates, but let us stand firm at the foot of Christ's Cross. Let us persevere in prayer for the renewal of the Church, that she may recover her splendour, so veiled today.

And when the end of the world comes, does it matter so much to us? Let us not fear, let us not watch for it, but let us do what we can do here and now to preserve the Catholic faith, to preserve the Catholic priesthood, to preserve the Most Holy Sacrifice of the Holy Mass.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Praised be Jesus Christ.